RH f. Bill

[redacted]
Must Remain in
Transcription Room

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I hope you understand, gradually, what we are trying to do and patch together what may have gone on before so that you get a total viewpoint of it. It is not really necessary entirely to explain everything to everybody. There are always different gradations and certain things you may not understand and perhaps they are not particularly meant for you. To the extent that you are curious, you can always satisfy by asking questions, but maybe you run up against the difficulty that the question is either not answered or is answered in a certain way that you don't understand it and you have not enough material to place even your own question. Whenever this might happen, don't be very upset. Things will take place anyhow regardless of you being here or not. You have to see this as a general affair which is now set in motion and the different people who are contributing to it are very much like just happening to be on earth. If you were not living, someone else would take your place and, whatever it is that you are doing,

it's for you and someone else is doing whatever they have to do. That is how people are related to each other in a group. And whenever certain things have to be done because of a certain momentum that has been set up, it will simply be carried out by whoever happens to be there. That is in general how it looks from the outside. That is how a movement progresses. The different entities making up such a movement have, in relation to that what is taking place, an entirely different attitude because they can not always see the totality of it and, many times, they can only see the little part that they happen to fulfill. Sometimes it is a little clearer to them when they have enough prospective, but, many times, you may have to work simply by yourself because that kind of work apparently has to be done and to the extent that you can understand it, to that extent you might have a little bit more enthusiasm, but the enthusiasm is not to be found there. The enthusiasm is within your own world and that is what makes it important for yourself when you are part of a totality also having a definite aim. There is an aim for each individual, that what you can understand is your own aim. To the extent you understand the group aim so much the better and, if you grow in your own aim, you will gradually understand the aim of the group as a whole. Don't start asking questions where you are not as yet entitled to get even an answer. Don't try to mix two different things like theory and practice. Whenever you wish theory, find enough so that you know what is practice, then practice. When you have enough of an experience in an application, you will find out what is still lacking. For that, you can need a little theory in order to start relating it and, again, with that little bit of theory, you start practicing again. It is always the same kind of a method, induction and deduction, everything has to be run parallel and everything will run parallel on earth. The development of earth as a whole is parallel to the development of the solar system. The solar system is parallel

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The development of it on earth is parallel to your own development

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to the totality of all things existing in the universe; and the totality of all things existing, simply means that each part is part of the totality and God does not know what happens at the bottom or what happens in all parts until He comes down to verify it. ¶ Whenever you work on earth, whenever you work in a group, whenever you work on yourself, you start to come in, as it were, as if from a different place, and you try to find out what is happening by becoming objective, having with you the attitude which God would have, if he came down to earth or even if he could come and sit at this table and converse with us and be in this Barn. That will give you a certain viewpoint, as if you yourself come in from something that is higher and having to do a certain task on earth for a little while and that it is required of you to introduce now into that task all the knowledge you can gather from what you have already obtained, sometimes I say, in previous lives. ¶ There is a great deal in your inner life, at the present time, which is potential and which should come out and that what is needed for you, being on earth, is to develop that kind of potential so that when that becomes actual you can do away with the earth and you can somewhere else. ¶ This is what I mean by being interested in what is your own life now, and your attitude ~~is~~ in wanting to find out how do you become aware. If it is work for yourself when you are aware, when you are much more awake, when a little bit of the unconscious veil has been lifted, you will see that certain things will fall in place and, then, they have perspective. One enters into this as if the sun comes and shines on the earth. The sun at the time when it shines is not interested in us. It's interested in shining. But we take whatever the sun is willing to give and, by being open to it, something starts to develop within ourselves which then wishes to pay homage to the sun and, in our devotion, it will be possible to reach an understanding and a relationship with the sun.

That what comes from above and what is omnipresent is present in oneself. One has to open in order to understand what is there as infinity and when one once realizes what you are as life and that you are as life part of that what is the totality of all existence, then in experiencing infinity, you will have the solution to all relations, to all man. The relations are first on earth. That's where you happen to be and happen to be born in an unconscious state. The realization that one is unconscious implies that you have to do something in order to wake up out of this state of unconsciousness. That is the task that God has given you. That is the way you have to consider your life, as I say, as if you come from above and, if, then, finding yourself on earth, you start to question why you are here and the answer is because you want to go away. The answer, then, to that is, how do I go away? By understanding where I came from. How will I know where I came from-the understanding of oneself as one is, because one has brought to earth something that belongs to a higher level of being. So then the search for oneself starts to find what is there indelible, infinity within oneself. This is the search for work in work on yourself, to discover your real self. When you find it or when you know in what direction you have to go; when you already see a little inkling or something that gradually starts to develop your unconsciousness into a certain state of light, and which gradually will go over to your heart to give you actually the force to continue in the way you wish to live. Then, there is that contact with God. The contact with infinity, the contact for us living on this earth in this solar system, the contact with our sun. And when the sun then shines, it has a meaning and with that you become what you wish to be, that is, pointing constantly toward the sun. And say, Yes I will come, but only when I have done what I should do. In that light when you work this afternoon, stand still every once in awhile. Come to

yourself, if you can, you may be handleing a shovel, or a wheelbarrel, maybe hammering. Could you at such a time make a definite effort to be quiet and, then, strange enough, to turn around 360 degrees, on place as it were, slowly, and each time that you look and where ever you can look with your eyes in the distance, you try to incompass the totality of that what is your horizon and you try to imagine as if at each point of the horizon there is God. At such a time, you will know what you are because then, being surrounded by that what is infinity, there is going to be a response within yourself and then when you come back to the place you came from , started from, then, take one deep breath and say, "That is it for now. Now I work and I intentionally wish to try to remain as conscious as I can be." Do this once in awhile. No question of giving you the task. Do it every hour; do it every half-hour. Do it fifty times. I really don't know. For yourself, do it whenever you can, whenever you feel you might need it, whenever you see that the level of yourself goes down because you will know it, after a little bit of work with the initial effort, certain things will drag you down and you will be caught. Before you get caught too far, stop, bring it up again to a level, then again, and again. Thousand times if necessary, this afternoon. But you must never forget what your ultimate aim should be. You wish to become a man. Then, it behooves you to try to manifest as a man. I hope you have a good afternoon. To your health.

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Coffee – I will not break the habit. I'll play a little bit before we have coffee. Do as you did last night, make as little noise as you possibly can. Are they all running? "Yes sir." So, well, this is the first attempt of doing anything like this. I don't know how it will work out because when we are sitting like this again it takes on very much the form of a meeting

in which I then will be tempted to talk and I would like to have it much more in the form of a discussion of certain things that have come up during the day as you worked so that you more and more start to realize what is needed in daily life when you have an idea that work on yourself can help you, and that therefore whenever you now experience and, as I say, it's the first time, you don't know what kind of a character I would like to have this kind of a meeting to have. It's really that you bring your experiences and that we can talk about it. What does it really mean? You've heard now every once in awhile about a conscious state or the creation of "I," small as it may be and how it starts or perhaps how it is created as a result of a state in which you are and that state of realization of what you are will make you wish not to be the way you are. The motivation for work is, of course, in the first place, the consideration of "this happens to be me" and sometimes one says, "this is my unconscious state", and having been brought up and educated in some way or other I am now saddled, as it were, with a personality and it is me that speaks or acts or thinks or feels, and somewhere in you, there must be something else that is a realization of even looking at you and trying to find out what you are in ordinary life and using your ordinary brains in order to get a picture of yourself or even that in thinking about yourself you come to certain conclusions. Is this really me as I should be or is there a possibility of a development or, at least a change, and that's why I say there should be something else besides just a statement about how you are and even if I at times will accept myself or be very happy that I am the way I am and that I am terribly effected by that what I consider my own, my property, my gifts, the way I happen to be, fortunate in certain ways compared to other people that all of that presupposes that there is something else besides all these different remarks about oneself and that when you start to consider yourself

then; There has to be at a certain place some feeling that something is lacking or rather that what you are is not completed and that you would like to do something about it. Where that comes from is a very difficult question. Some people find themselves with it. They can not help it. Other people will see it in someone else and be envious. Some people will read about the existence of such a thing in those who are, have been described or an author who describes his own experiences and you may feel that it would be very nice to have that same kind of an experience and you keep on thinking about it and you try to imagine and whenever there is anything outside of you that becomes desirable, your first hope, and then, living with that hope, you start to believe that it is possible for you. And, at times, in ~~your~~ imagination you think you have it or at least that it is available for you if you make some kind of an effort and the continuation of the thinking about that and the wish ~~as a~~ that the feeling can produce, produce sometimes a state for yourself a little bit more satisfactory. But if you are honest, you also know that that kind of a condition disappears again and that as a result of ordinary influences of ordinary life in which you become engaged, it looks then, as if that state has gone. You can recall it and sometimes you can bring it back and the experience that you remember you would like to have again when it was desirable. But what one looks for is in this lifetime to have a permanency of that kind of a wish so that when the wish is there that immediately there is the actuality of something existing and exactly the same way as when you have a wish to be awake in ordinary life and you find yourself with your eyes open that, then, that what is your body becomes for you a permanent possession. So that there is no further question anymore in a physical sense about your existence on earth and ~~that~~ it is really that ~~form~~ that one gradually would like to have a certain kind of existence on which one could count that when you wish it to be there it is there, and it becomes then at that moment a reality. But it

should be at any one time and not just because conditions happen to be favorable. So the struggle for one's work and particularly when you work out in the field is that at a certain time when you happen to think about your inner life that you could be sure it is there and that even if you are not thinking about it, that nevertheless you know somehow or other it exists, and the greatest difficulty is always that I have a wish and I start to think about the possibility of waking up that then in our ordinary sense of the word one is unconscious and in this unconsciousness, I want to change this thought process or the feeling process into a realization of my own existence, and as soon as I start to formulate it, I am not at all in that kind of a state where I could be aware. So, You see, your'e up against it when you keep on thinking and feeling and it is for that reason that something has to be created, because, if it can be created in some kind of a way by which it could be considered objective that, then, it would be different from what you are in ordinary life and, then, it would give you that kind of a solution. It does'nt matter if you call it I or if you call it a higher level of being penetrating; it does'nt matter if you call it conscience penetrating; it does'nt matter if you call it God. It is something that is not of yourself, but, having created it by means of some kind of cosmic chemistry, there is a possibility of that as existing first in imagination, and, gradually, taking on more and more solidity, that it could be then available to you even when you keep on working and, therefore, these attempts you have to make during the day and many, many times so that as it were you open the door to your inner life when you are engaged in ordinary business and you see if it is still there and many times it is gone, but you wish it that it can be there. It is about these experiences that I would like you to talk. What attempts you made during the day; what actually I suggested, you remember, that you stand still and turn around three hundred and sixty

degrees and that something perhaps could take place in you. And as you sit now when you make now an effort to accept yourself, whichever way you sit never mind; whatever state you are in; with whatever thoughts you have; never mind that; whatever you now remember of yourself as being what you have been, never mind that; whatever even experiences have been during the day, never mind that; all such memories and thoughts and feelings now belong to the past and when one says "This is the moment I wish to wake up", then, this is the moment and not later and it's contradictory to say later because later is a question of one's time watched by a watch and ticked off as a clock ticks and you might say realized for oneself when you breathe and it takes time to inhale and to exhale and the realization of a moment of that kind of quietness in which everything of yourself has stopped; then only that what is as a body existing and something in your mind or perhaps in your heart comes to the realization that this is you as life existing and that then the form for one moment can drop away and what remains is the aliveness in you, for which in your gratefulness and in your wish not to wish to describe it, you then, for one moment, could become impartial. The impartiality we learn by becoming first impartial to the ~~to the~~ manifestations of life in ordinary sense on earth. It is necessary to become impartial to the totality of one's existence and that includes, of course, the life giving force within each cell and that gradually from all the manifestations that we are familiar with and that we know about in our mind, that gradually something much more direct is established, the realization in one's self, one says then an objective faculty actually now understanding that what I am as a human being totally with the form and with life in it and that becoming more + more objective

to the form it will disappear from my mind and that that what will remain is the understanding of my life.. I would like you to prepare more and, perhaps, tommorrow some of you who are here can understand now what I have in mind. It is not at all my idea that I talk. I will answer questions, but the questions have to come from your experience in remembering work and the necessity of which you must be convinced that that what is work ought to be applied and, in the application, you give a description of your state and the more open you can be, the more honest, the less you will be affected by other people and you will then definitely want to establish the statement of truth so that when, you might say, you open your mouth, you really are communicating with something else inside of you and it is in the presence of that what we call the magnetic center of one's self that you have to be honest and that in the face of that almost you bend down in order to give it reverence for that kind of a life existing in you not knowing why it happens to exist, that you will except the fact that it is there and that in the presence of that you say my attempts at work were such and such, whatever it is that it will lead to, I do not know, but this is the truth and so help me God. The level on which we can talk is really determined by the sincerity of your wish to communicate. Of course, it is not necessary that all of you talk, and sometimes it's quite necessary that some never talk and maybe some who wish to talk should not talk and some who

want to talk may not be able to formulate. The presence of your self in your wish to take part of this kind of group; the attention that you will give to yourself to be as well as you can be at whatever level it happens to be; whatever is determined by your particular way of living and the thoughts you you have and the energy you have spent, the state of your health, the conditions of your life, the ambitions which are in you, aspiration towards that which you wish to become, all of that will determine what you can be in a meeting like this and, for that, I would say you come with a certain reverence because we are not talking about blue sky and we're not talking about ordinary affairs in life, difficulties, difficulty, difficult as they may be, and we're not talking about that of really ~~what~~ we would really like to have changed in ordinary life. We talk now about the acceptance of life as it is and each person as he behaves and how in that ~~the~~ state of acceptance he happened to remember that something ought to be done to develop his inner life, and that you bring. For instance, how will you start tommorrow; what do you do sometimes in the evening before you go to bed; what sorts are there of the day as past; what wish for the day to come; how will you want to wake up. We talked about that last night. What is it really that you hope to do tommorrow that perhaps you didn't do today; how can a person become serious enough, not by listening to me. All you will derive from it is temporarily a little state in which you

start to judge what we talk about and perhaps recall a few sentences or a description of the atmosphere of who was sitting next to you and, while the dog was barking, it might even disturb you. All of that is your personality in whichever way you want to describe it and, when you sit tonight, before you go to sleep, try to see yourself as you have been during the day; for those who know how to unroll that kind of a film of the day, perhaps it is useful every once in awhile to do this, not regularly every night, but the day has gone, it is past, nothing you can do about it anymore. It has added to your life some experiences, it might have even given you a little bit more understanding. Where are the attempts you have made? It's your affair, no accounting. Perhaps your "I" will ask sometimes for an accounting, and even your I is the creation of your own, even that you can be a little hypercritical about and you may not mind it so much if temporarily your not feeding your I, but when it comes to your soul, it's a different thing. The soul is still yours, although it is potential; it still belongs to you; it still belongs to your life and if you believe that your life will continue simply because it happens to be eternal, then, there is something to be considered. Where are you going to put your life, in what kind of form? Will it be helpful to continue in its life as you are now in this body and when you face the problem of death or you see it in someone else, you might say, "who has died" or that you remember how such a person was when he or she was alive

and what was the meaning for you and in thinking that, what happens, where are ~~we~~ they? In a spiritual world somewhere as what forms, in what kind; what kind of matter, what kind of features, what kind of tone of voice if they have any, that is, how is ~~there~~ that communication possible, what is there still for those who are a little closer to earth and perhaps still are affected. For those who are still bound a little to earth or bound to their particular life force in such a way that they still have problems to face for freedom to get rid of all forms. Really to become infinity as such without any measure, without any space, without any time, whatever one can conceive of. It's difficult. Where is it that we want to go and how will you prepare. These are the considerations for your soul. What will you make of the EFFORT How will it actually take shape? What will it be if you are in the process of making it and consider how it should be for you, because it belongs to you and that you can be satisfied and that you hope that God will accept you in that kind of a form or shape or whatever you have done with your conscience and your consciousness. When you think of that, when you think of the people who have gone on before and start to think about life hereafter, then, a continuation of life as it is now but extended into infinity and your attitude, then, in considering other people who have died and with whom you had a relation. What will you do because that problem exists the same way as the problem of the baby being born about which I spoke last night. It's the same consideration. It is all life continuing

to exist, only you know a little more about it because you associated with it in this world and now it is somewhere else and you in thinking what will you do to help them? How can you visualize them also now struggling, that is, trying to become more free even if now they are a little bit free already from physical body, but that's not everything. Your emotional body and your Kesdjanian, whatever there is of your soul, your intellectual body, whatever you feel that is still there that could be in existence and could still have life and still perhaps carry the name of such a person. What will you do for them, if you think of them? In order to prepare for yourself what you must do for yourself, you use the friends, the people you cared for for your purpose--to try to help create for them conditions about which you know in ordinary life and you assume to a certain extent that part of that still exist exists and that, therefore, the obstacles they had to overcome like you have to overcome them in this life that you know what to do with your own obstacles, that now in your thoughts you try to imagine what it is that still binds them to this earth and if you wish them to be free, what would you think about for them to do and, then, sincerely wish that they will k have the force, that kind of strength to overcome those difficulties which you think still might hamper them because you remember them in ordinary life, how they then were, how they then were, unconscious, how they then were afraid, how they then were angry, irrational, jealous, much too conceited. Those are

the things that still might be troubling them for their freedom and you use your friends to set them free in order for yourself to establish a little code of living for yourself now on this earth. In thinking about those you cared for, your transfer it now into caring for yourself and, then, tommorrow you create conditions most conducive to you to help you to wake up or to be aware or somehow or other to get an impression of the reality of yourself. So, as we talk tommorrow evening. You now know what I think you could do. I hope, then, that tommorrow evening you will actually talk, a little discussion, just bring your coffee. Over a cup of coffee many truths can be told and you need not be ashamed because each person is unconscious most of the time and it does'nt matter how or what, the fact is they are unconscious and, if we get together, each person should have a wish to find out how to work and what to do. So lets leave it for tonight. It is not the kind of meeting I would want. I only wanted to explain. Tommorrow ought to be diffferent. You have to make it different. You understand what I mean by that. When I place the responsibility on you of asking, then, you give the tone, if you don't and, if you remain silent and sit, you force the responsibility back on me because I don't want to waste energy and, therefore, when one sits and nobody talks, I talk until I have talked enough and, I honestly tell you, I don't want to talk. I just want to give a few answers which might relate to your own experiences and we should not

make these meetings too long. So, some of you, I'll see tommorrow. As I said last night, I will play tommorrow at a certain time when I think it is right, not at nine likewe have done. That is finished. I can play; people can come; they need not, there is no assembly. Do whatever you like. If you have started working somewhere keep on working. Don't come for music. I will only play because I would like to start the day like that. Also, tommorrow at lunch it's still a question will I play. We'll say a few things probably. Again, tommorrow, at coffee, then, movements tommorrow. Tonight no movements as yet. We're just starting to make some plans for it. Your task for tonight, how to consider two hours of the evening, when you want to be honest with yourself, and to see, then, what you would do? How would you spend your energy? You can select any two hours of the evening. For that little period, be serious about your life. So, good night. I'll see you tommorrow.

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